

APPENDIX.

A LETTER

FROM THE LEARNED MR. JOHN LOCKE, TO THE
RIGHT HON. THOMAS EARL OF PEMBROKE, WITH
AN OLD MANUSCRIPT ON THE SUBJECT OF FREE-
MASONRY.

My Lord,

May 6, 1696.

I HAVE at length, by the help of Mr. Collins, procured a copy of that MS. in the Bodleian library, which you were so curious to see: and, in obedience to your lordship's commands, I herewith send it to you. Most of the notes annexed to it, are what I made yesterday for the reading of my Lady Masham, who is become so fond of Masonry, as to say, that she now more than ever wishes herself a man, that she might be capable of admission into the fraternity.

THE MS. of which this is a copy, appears to be about 160 years old; yet (as your lordship will observe by the title) it is itself a copy of one yet more ancient by 100 years: for the original is said to have been the hand-writing of King Henry VI. Where that prince had it is at present an uncertainty; but it seems to me to be an examination (taken perhaps before the king) of some one of the brotherhood of Masons; among whom he entered himself, as it is said, when he came out of his minority, and thenceforth put a stop to a persecution that had been raised against them: but I

must not detain your lordship longer by my preface from the thing itself.

I KNOW not what effect the sight of this old paper* may have upon your lordship ; but, for my own part, I cannot deny, that it has so much raised my curiosity, as to induce me to enter myself into the fraternity, which I am determined to do (if I may be admitted) the next time I go to London, and that will be shortly.

I am,

My LORD,

Your LORDSHIP's most obedient,

And most humble servant,

JOHN LOCKE.

* The paper alluded to by Mr. Locke, is the immediately following one.

CERTAYNE QUESTYONS,

WYTH

ANSWERES TO THE SAME,

CONCERNING

The Mystery of Maconrye,

Writene by the hande of Kynge Henrye, the syxthe of
the name, and faythfullye copyed by me (1) JOHAN
LEYLANDE, *Antiquarius*,

By the Command of his (2) Highness.

They be as followethe,

Quest. WHAT mote ytt be? (3)

Answ. YTT beeth the skylle of nature, the under-
stondynge of the myghte that ys hereynne, and its
sondrye wreckynges; sonderlyche, the skylle of rec-
tenyngs, of waighetes and metynges, and the treu
manere of faconnyng al thinges for mannes use;
headlye, dwellynges, and buyldynges of alle kindes,
and al odher thynges that make gudde to manne.

Quest. WHERE dyd ytt begyne?

Answ. YTT dyd begynne with the (4) fyrste
menne in the este, whych were before the (5) ffyrste
manne of the weste, and comynge westlye, ytt hathe
broughte herwyth alle comfortes to the wylde and
comfortlesse.

Quest. Who dyd brynge ytt westlye ?

Answe. THE (6) Venetians, whoo beyng grate merchaundes, comed ffyrste ffromme the este ynn Venetia, for the commodytye of marchaundysynge beithe este and west, bey the redde and myddlelonde sees.

Quest. How e comed ytt yn Engelande ?

Answe. PETER Gower (7) a Grecian, journeyedde ffor kunnyng yn Egypte, and yn Syria, and yn everyche londe whereas the Venetians hadde plauntedde Maconrye, and wynnynge entraunce yn al Lodges of Maconnes, he lerned muche, and retournedde, and woned yn Grecia magna (8) wacksynge, and becomynge a myghtye (9) wyseacre, and greatlyche renowned, and her he framed a grate lodge at Groton, (10) and maked many Maconnes, some whereoffe dyd journeye yn Fraunce, and maked manye Maconnes, wherefromme, yn processe of tyme, the art passed yn Engelande.

Quest. Do THE Maconnes discouer there artes unto odhers ?

Answe. PETER Gower, when he journeyedde to lernne, was ffyrste (11) made, and annone techedde ; euenne soe shulde all odhers beyn recht. Natheless (12) Maconnes hauethe always yn everyche tyme, from tyme to tyme, communicatedde to mannkynde soche of ther secrettes as generallyche myghte be usefalle ; they haueth keped back soche allein as shulde be

harmefulle yff they comed yn euylle haundes, oder soche as ne mighte be holpyng wythouten the techynges to be joynedde herwyth in the lodge, oder soche as do bynde the freres more strongelyche together, bey the proffytte and commodytye comyng to the confrerie herfromme.

Quest. WHATTE artes haueth the Maconnes techedde mankynde ?

Ans. THE artes, (13) agricultura, architectura, astronomia, geometria, numeres, musica, poesie, ky-missrye, governmente, and relygyonne.

Quest. HOWE commethe Maconnes more teachers than odher menne ?

Ans. THE hemselve haueth allein in (14) arte of fyndinge neue artes, whyche arte the ffyrste Maconnes receaued from Godde ; by the whyche they fyndethe what artes hem plesethe, and the treu way of techyng the same. What odher menne doethe ffynde out, ys onelyche bey chaunce, and therefore but lytel I tro.

Quest. WHAT dothe the Maconnes concele and hyde ?

Ans. THEY concelethe the art of ffyndyng neue artes, and thattys for here own proffyte, and (15) preise: they concelethe the art of kepyng (16) secrettes, thatt so the worlde mayeth nothyng concele from them.— They concelethe the art of wunderwerckynge, and of

foresayinge thynges to comme, thatt so thay same artes may not be usedde of the wyckedde to an euell ende; thay also concelethe the (17) arte of chaunges, the wey of wynnyng the facultye (18) of Abrac, the skille of becommynge gude and parfyghte wythouten the holpynges of fere and hope; and the universelle (19) longage of Maconnes.

Quest. WYLL he teche me thay same artes?

Answ. YE shalle be techedde yff ye be warthye, and able to lerne.

Quest. DOTHE all Maconnes kunne more then odher menne?

Answ. NOT so. They onlyche haueth recht and occasyonne more then odher menne to kunne, butt manye doeth fale yn capacity, and manye more doth want industrie, thatt ys pernecessarye for the gaynyng all kunnyng.

Quest. ARE Maconnes gudder men then odhers?

Answ. SOME Maconnes are not so vertuous as some other menne; but, yn the moste parte, thay be more gude than they woulde be yf thay war not Maconnes.

Quest. DOTHE Maconnes love eidther odher myghtylye as beeth sayde?

Answ. YEA verylyche, and that may not odher-

wise be: for gude menne and treu, kennynge eider
oder to be suche, doeth always love the more as thay
be more gude.

Here endethe the questyonnes and answeres.

Notes and Observations on the foregoing Questions.

BY MR. LOCKE.

(1) JOHN LEYLANDE was appointed by Henry VIII. at the dissolution of monasteries, to search for and save such books and records as were valuable among them. He was a man of great labour and industry.

(2) HIS HIGHNESSE, meaning the said King Henry VIII. Our kings had not then the title of majesty.

(3) WHAT mote ytt be ?] That is, what may this mystery of Masonry be ? The answer imports, that it consists in natural, mathematical, and mechanical knowledge. Some part of which (as appears by what follows) the Masons pretend to have taught the rest of mankind, and some part they still conceal.

(4) (5) FYRSTE men in the este, &c.] It should seem by this that Masons believe there were men in the east before Adam, who is called "the ffyrste manne of the weste;" and that arts and sciences began in the east. Some authors of great note for learning have

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been of the same opinion; and it is certain that Europe and Africa (which, in respect to Asia, may be called western countries) were wild and savage, long after arts and politeness of manners were in great perfection in China and the Indies.

(6) THE Venetians, &c.] In the times of monkish ignorance, it is no wonder that the Phœnicians should be mistaken for the Venetians. Or, perhaps, if the people were not taken one for the other, similitude of sound might deceive the clerk who first took down the examination. The Phœnicians were the greatest voyagers among the ancients, and were in Europe thought to be the inventors of letters, which perhaps they brought from the east with other arts.

(7) PETER Gower.] This must be another mistake of the writer. I was puzzled at first to guess who Peter Gower should be, the name being perfectly English; or how a Greek should come by such a name: but as soon as I thought of Pythagoras, I could scarce forbear smiling, to find that a philosopher had undergone a metempsychosis he never dreamt of. We need only consider the French pronunciation of his name, Pythagore, that is Petagore, to conceive how easily such a mistake might be made by an unlearned clerk. That Pythagoras travelled for knowledge into Egypt, &c. is known to all the learned; and that he was initiated into several different orders of priests, who, in those days, kept all their learning secret from the vulgar, is as well known. Pythagoras also made every geometrical theorem a secret, and admitted only such to the knowledge of them, as had first undergone

a five years silence. He is supposed to be the inventor of the 47th proposition of the first book of Euclid, for which, in the joy of his heart, it is said he sacrificed an hecatomb. He also knew the true system of the world, lately revived by Copernicus; and certainly was a most wonderful man. See his life by DION. HAL.

(8) GRECIA MAGNA, a part of Italy formerly so called, in which the Greeks had settled a large colony.

(9) WYSEACRE.] The word at present signifies simpleton, but formerly had a quite contrary meaning: Weisager, in the old Saxon, is philosopher, wiseman, or wizard, and having been frequently used ironically, at length came to have a direct meaning in the ironical sense. Thus, Duns Scotus, a man famed for the subtilty and acuteness of his understanding, has, by the same method of irony, given a general name to modern dunces.

(10) GROTON.] Groton is the name of a place in England. The place here meant is Crotona, a city of Grecia Magna, which, in the time of Pythagoras, was very populous.

(11) FYRSTE made.] The word MADE, I suppose, has a particular meaning among the Masons: perhaps it signifies initiated.

(12) MACONNES haueth communycatedde, &c.] This paragraph hath something remarkable in it. It contains a justification of the secrecy so much boasted

of by Masons, and so much blamed by others; asserting that they have in all ages discovered such things as might be useful, and that they conceal such only as would be hurtful either to the world or themselves.—What these secrets are, we see afterwards.

(13) THE artes, agricultura, &c.] It seems a bold pretence this of the Masons, that they have taught mankind all these arts. 'They have their own authority for it; and I know not how we shall disprove them. But what appears most odd is, that they reckon religion among the arts.

(14) ARTE of fynding neue artes.] The art of inventing arts, must certainly be a most useful art.—My Lord Bacon's Novum Organum is an attempt towards somewhat of the same kind. But I much doubt, that if ever the Masons had it, they have now lost it; since so few new arts have been lately invented, and so many are wanted. The idea I have of such an art is, that it must be something proper to be applied in all the sciences generally, as is algebra in numbers, by the help of which, new rules of arithmetic are, and may be found.

(15) PREISE.] It seems the Masons have great regard to the reputation as well as the profit of their order; since they make it one reason for not divulging an art in common, that it may do honour to the possessors of it. I think in this particular they shew too much regard for their own society, and too little for the rest of mankind.

(16) ARTE of keepyng secrettes.] What kind of an art this is, I can by no means imagine. But certainly such an art the Masons must have: for though, as some people suppose, they should have no secret at all, even that must be a secret which, being discovered, would expose them to the highest ridicule: and therefore it requires the utmost caution to conceal it.

(17) ARTE of chaunges.] I know not what this means, unless it be the transmutation of metals.

(18) FACULTYE of Abrac.] Here I am utterly in the dark.

(19) UNIVERSELLE longage of Maconnes.] An universal language has been much desired by the learned of many ages. It is a thing rather to be wished than hoped for. But it seems the Masons pretend to have such a thing among them. If it be true, I guess it must be something like the language of the Pantomimes among the ancient Romans, who are said to be able, by signs only, to express and deliver any oration intelligibly to men of all nations and languages. A man who has all these arts and advantages, is certainly in a condition to be envied: but we are told, that this is not the case with all Masons; for though these arts are among them, and all have a right and an opportunity to know them, yet some want capacity, and others industry to acquire them. However, of all their arts and secrets, that which I must desire to know is, "The skylle of becommynge gude and parfyghte;" and I wish it were communicated to all mankind, since there is nothing more true than the beautiful sentence con-

tained in the last answer, "That the better men are,
 "the more they love one another." Virtue having in
 itself something so amiable as to charm the hearts of
 all that behold it.

A GLOSSARY

TO EXPLAIN THE OLD WORDS IN THE FOREGOING
 MANUSCRIPT.

Allein, only

Always, always

Beithe, both

Commoditye, conveniency

Confrerie, fraternity

Faconnyng, forming

Fore-sayinge, prophecying.

Freres, brethren

Headlye, chiefly

Hem plesethe, they please

Hemselfe, themselves

Her, there, their

Hereynne, therein

Herwyth, with it

Holpyng, beneficial

Kunne, know

Kunnyng, knowledge

Make gudde, are beneficial

Metynge, measures

Mote, may

Myddlelond, Mediterranean

Myghte, power

Occasyonne, opportunity

Qder, or

Onelyche, only
Pernecessarye, absolutely necessary
Preise, honour
Recht, right
Reckenyngs, numbers
Sonderlyche, particularly
Skylle, knowledge
Wacksynge, growing
Wersck, operation
Wey, way
Whereas, where
Woned, dwelt
Wunderwerckynge, working miracles
Wylde, savage
Wynnyng, gaining
Ynn, into

REMARKS

ON THE QUESTIONS, AND ON THE ANNOTATIONS
OF MR. LOCKE.

I.

* P. 265. 269. WHAT mote ytt be?] Mr. Locke observes, in his annotation on this question, that the answer to it imports, that Masonry consists of natural, mathematical, and mechanical knowledge; some part of which the Masons pretend to have taught the rest of mankind, and some part they still conceal. The arts which have been communicated to the world by Masons, are particularly specified in an answer to

* The first number refers to the page of the questions; the second number to the page of the notes.

one of the following questions ; as are also those which they have restricted to themselves for wise purposes.—Morality might likewise have been included in this answer, as it constitutes a principal part of the Masonic system ; every character, figure, and emblem, adopted by Masons, having a moral tendency, and serving to inculcate the practice of virtue.

II.

P. 265. 269. *WHERE* did ytt begynne ?] Mr. Locke's remark on the answer to this question, that Masons believe there were men in the east before Adam is indeed a mere conjecture. This opinion may be confirmed by many learned authors, but Masons comprehend the true meaning of Masonry taking rise in the east, and spreading to the west, without having recourse to the Præadamites. East and west, are terms peculiar to the society, and, when masonically adopted, are only intelligible to Masons ; as they refer to certain forms and established customs among themselves.

III.

P. 266. 270. *WHO* dyd brynge that westlyc ?] The judicious corrections of an illiterate clerk, in the answer to this question as well as the next, reflects great credit on the ingenious annotator. His explanation is just, and his elucidation accurate.

IV.

P. 266. 270. *HOWE* comede ytt yn Engelande ?] Pythagoras was regularly initiated into Masonry ; and being properly instructed in the mysteries of the art, he was much improved, and propagated the principles.

of the order in other countries into which he afterwards travelled. The records of the fraternity inform us, that the usages and customs among Masons have ever corresponded with those of the ancient Egyptians, to which they bear a near affinity. These philosophers, unwilling to expose their mysteries to vulgar eyes, couched their particular tenets and principles of polity under hieroglyphical figures, and expressed their notions of government by signs and symbols, which they communicated to their magi alone, and they were bound by oath not to reveal them. Hence arose the Pythagorean system, and many other orders of a more modern date. This method of incukating sublime truths and important points of knowledge by allegory, secured them from descending into the familiar reach of every inattentive and unprepared novice, from whom they might not receive due veneration. A similar custom still prevails in many of the eastern nations.

P. 266. 271. DOTHÉ Maconnes discover here artes unto odhers ?] Masons, in all ages, have studied the general good of mankind. Every art which is useful, or necessary for the support of authority and preservation of good government, as well as for promoting science, they have chearfully communicated to mankind. Those matters which were of no public importance, they have carefully preserved in their own breasts; such as the tenets of the order, their mystic forms, and particular customs. Thus they have been distinguished in different countries, and by this means have confined their privileges to the just and meritorious.

VI.

P. 267. 272. WHATTE artes haueth the Macónnes techedde mankynde? The arts which the Masons have publicly taught, are here specified. It appears to have surprized the learned annotator, that religion should be ranked among the arts propagated by the fraternity. Masons have ever, in compliance with the tenor of their profession, paid due obedience to the moral law, and have inculcated its precepts with powerful energy on all their followers. The doctrine of one God, the Creator and Preserver of the universe, has always been their firm belief. Under the influence of this doctrine, the conduct of the fraternity has been regulated through a succession of ages. The progress of knowledge and philosophy, aided by divine revelation, having abolished many of the vain superstitions of antiquity, and enlightened the minds of men with the knowledge of the true God and the sacred mysteries of the christian faith, Masons have always acquiesced in, and zealously pursued, every measure which might promote that holy religion, so wisely calculated to make men happy. In those countries, however, where the gospel has not reached, and Christianity displayed her beauties, the Masons have pursued the universal religion, or the religion of nature; that is, to be good men and true, by whatever denomination or persuasion they have been distinguished. A chearful compliance with the established religion of the country in which they live, in so far as it corresponds with, and is agreeable to the tenets of Masonry, is earnestly recommended in all their assemblies. This universal conformity, notwithstanding private sentiment and opinion, answers the laudable purpose of conciliating true

friendship among men, and is an art few are qualified to learn, and still fewer to reach.

VII.

P. 267. 273. How comme'de Maconnes more teachers than odher menne?] The answer implies, that **Masons** having greater opportunities of improving their natural parts, are better qualified to instruct others.—**Mr. Locke's** observation on their having the art of finding new arts, is very judicious, and his explanation of it just. The fraternity have ever made the study of the arts a principal part of their private amusement; in their several assemblies nice and difficult theories have been faithfully canvassed and wisely explained; fresh discoveries have also been produced, and those already known have been accurately illustrated. The different classes established, the gradual progression of knowledge communicated, and the regularity observed throughout the whole system of their government, is an evident proof of this assertion. Those initiated into the mysteries of the art soon discover that **Masons** are possessed of the art of finding out new arts; to which knowledge they gradually arrive by instruction from, and familiar intercourse with, men of genius and ability.

VIII.

P. 267. 273. WHAT dothe the Maconnes concele and hyde?] The answer imports, the art of finding new arts, for their profit and praise; and then particularizes the different arts they carefully conceal.—**Mr. Locke's** remark, that this shews too

much regard for their own society, and too little for the rest of mankind, is rather too severe, when he has admitted the propriety of concealing from the world what is of no real public utility, lest, being converted to bad uses, the consequences might be prejudicial to society. By the word *praise*, is here meant honour and respect, to which the Masons were ever entitled, and which only could give credit to the wise doctrines they propagated. Their fidelity has ever given them a claim to esteem, and the rectitude of their manners has ever demanded veneration.

Mr. LOCKE has made several judicious observations on the answer to this question. His being in the dark concerning the meaning of the faculty of *Abrac*, I am no wise surprized at, nor can I conceive how he could otherwise be. *ABRAC* is an abbreviation of the word *ABRACADABRA*. In the days of ignorance and superstition, that word had a magical signification, and was written in a certain form peculiar to the Craft.—The explanation of it is now lost.

OUR celebrated annotator has taken no notice of the Masons having the art of working miracles, and foresaying things to come. Astrology was received as one of the arts which merited their patronage; and the good effects resulting from the study of it, may fully vindicate the countenance given by the Masons to this delusion.

THE ancient philosophers applied with unwearied diligence to discover the aspects, magnitudes, distances, motions, and revolutions of the heavenly bodies; and

according to the discoveries they made, pretended to foretell future events, and to determine concerning the secrets of Providence: hence this study grew, in a course of time, to be a regular science, and was admitted among the other arts practised by Masons.

ASTROLOGY, it must be owned, however vain and delusive in itself, has proved extremely useful to mankind, by promoting the excellent science of astronomy. The vain hope of reading the fates of men, and the success of their designs, has been one of the strongest motives to induce them, in all countries, to an attentive observation of the celestial bodies; whence they have been taught to measure time, to mark the duration of seasons, and to regulate the operations of agriculture.

IX.

P. 268. WYLLE he teche me thay same artes ?] By the answer to this question, we learn the necessary qualifications which are required in a candidate for Masonry; a good character and an able capacity.

X.

P. 268. DORHE all Masonnes kunne more then adher menne ?] The answer implies, that Masons have a better opportunity than the rest of mankind, of improving in useful knowledge.

XI.

P. 268. ARE Maconnes gudder menne than odhers ?] Masons are not understood to be more virtuous in their lives and actions, than other men may be; but it is an undoubted fact, that a strict conformity to

the rules of their profession, may make them better men than they otherwise would be.

XII.

P. 268. *DoTHE Maconnes love eidher odher myghtylye as beeth sayde?*] The answer to this question is truly great, and is judiciously remarked upon by the learned annotator.

By the answers to the three last questions, Masonry is vindicated against all the objections of cavillers; its excellency is displayed; and every censure against it, on account of the transgressions of its professors, entirely removed.—No bad man can be enrolled in our records, if known to be so; but should he impose upon us, and we unwarily are led to receive him, our endeavours are exerted to reform him; and, it is certain, by being a Mason, he will become a better subject to his sovereign, and a more useful member to the state.

UPON the whole, Mr. Locke's observations on this curious manuscript, are well deserving a serious and careful examination; and there remains little doubt, but the favourable opinion he conceived of the society of Masons before his admission, was sufficiently confirmed after his initiation.

Of all the arts which the Masons profess, the art of keeping a secret particularly distinguishes them.—Secrecy is a proof of wisdom, and is of the utmost

importance in the different transactions of life. Sacred, as well as profane, history, has declared it to be an art of inestimable value. Secrecy is agreeable to the Deity himself, who gives the glorious example, by concealing from mankind the secrets of his providence. The wisest of men cannot pry into the arcana of heaven, nor can they divine to-day what to-morrow may bring forth. Many instances may be adduced from history, of the great veneration that was paid to this art by the ancients ; but I shall only select a few, for the present entertainment of the reader.

PLINY informs us, that Anaxarchus, being imprisoned with a view to extort from him some secrets with which he had been entrusted, and dreading that exquisite torture might induce him to betray his trust, bit his tongue in the middle, and threw it in the face of Nicocreon, the tyrant of Cyprus.—No torments could make the servants of Plancus betray the secrets of their master ; with fortitude they encountered every pain, and strenuously supported their fidelity, till death put a period to their sufferings.—The Athenians had a statue of brass, to which they bowed ; the figure was represented without a tongue, to denote secrecy.—The Egyptians worshipped Harpocrates, the god of silence, who was always represented holding his finger at his mouth.—The Romans had likewise their goddess of silence, named Angerona, to whom they offered worship.—In short, the multiplicity of examples which might be brought to confirm the regard that was paid to this virtue in the early ages, would increase the plan of my work far beyond its prescribed limits ; suffice it to observe, that Lycurgus, the celebrated lawgiver, as

well as Pythagoras, the great scholar, particularly recommended this virtue : especially the last, who kept his disciples silent during seven years, that they might learn the valuable secrets he had to communicate unto them ; thereby expressing that secrecy was the rarest, as well as the noblest, art.

I SHALL conclude my remarks with the following story, related by a Roman historian, which, as it may be equally pleasing and instructive, I shall give at full length.

THE senators of Rome had ordained, that, during their consultations in the senate-house, each brother senator should be permitted to bring his son with him, who was to depart, if occasion required. This favour, however, was not general, but restricted only to the sons of noblemen, who were tutored from their infancy in the virtue of secrecy, and thereby qualified, in their riper years, to discharge the most important offices of government with fidelity and wisdom. About this time it happened, that the senators met on a very important case, and the affair requiring mature deliberation, they were detained longer than usual in the senate-house, and the conclusion of their determinations adjourned to the following day ; each member engaging, in the mean time, to keep secret the transactions of the meeting. Among other noblemen's sons, who had attended on the occasion, was the son of the grave Papyrus, a family of great renown and splendor. The young Papyrus was no less remarkable for his genius, than for the prudence of his deportment. On his return home, his mother, anxious to

know what important case had been debated in the senate that day, which had detained the senators so long beyond the usual hour, entreated him to relate the particulars. The noble and virtuous youth told her, it was a business not in his power to reveal, he being solemnly enjoined to silence. On hearing this, her importunities were more earnest, and her inquiries more minute. Intelligence she must have; all evasions were vain. First, by fair speeches and entreaties, with liberal promises, she endeavoured to break open this little casket of secrecy; then finding her efforts in vain, she adopted rigorous measures, and had recourse to stripes and violent threats; firmly persuaded that force would extort, what lenity could not effect.—The youth, finding his mother's threats to be very harsh, but her stripes more severe; comparing his love to her, as his mother, with the duty he owed to his father; the one mighty, but the other impulsive; lays her and her fond conceit in one scale; his father, his own honour, and the solemn injunctions to secrecy in the other scale; and finding the latter greatly preponderate, with a noble and heroic spirit preserved his honour, at the risk of his mother's displeasure; and thus endeavoured to relieve her anxiety :

“MADAM, and dear mother, you may well blame
“the senate for their long sitting, at least for presu-
“ming to call in question a case so truly impertinent;
“except the wives of the senators are allowed to con-
“sult thereon, there can be no hope of a conclusion.
“I speak this only from my own opinion; I know their
“gravity will easily confound my juvenile apprehen-

“ sions ; yet, whether nature or duty instructs me to
“ do so, I cannot tell. It seems necessary to them, for
“ the increase of people, and the public good, that
“ every senator should be allowed two wives ; or
“ otherwise, their wives two husbands. I shall hardly
“ incline to call, under one roof, two men by the name
“ of father ; I had rather with chearfulness salute two
“ women by the name of mother. This is the question,
“ mother ; and to-morrow it is to be determined.”

HIS mother hearing this, and his seeming unwilling to reveal it, she took it for an infallible truth. Her blood was quickly fired, and rage ensued. Without inquiring any farther into the merits of the case, she immediately dispatched messengers to all the other ladies and matrons of Rome, acquainting them of this weighty affair now under deliberation, in which the peace and welfare of their whole lives was so nearly concerned. The melancholy news soon spread a general alarm ; a thousand conjectures were formed, and the ladies being resolved to give their assistance in the decision of this weighty point, immediately assembled ; and, headed by young Papyrus's mother, on the next morning proceeded to the senate-house. Though it is remarked that a parliament of women are seldom governed by one speaker, yet the affair being so urgent, the haste as pertinent, and the case (on their behalf) of the utmost consequence, the revealing woman must speak for all the rest, and insist on the necessity of the concurrence of the senators's wives to the determination of a law in which they were so particularly interested. When they came to the door of the senate-house, such a noise was made for admission to sit with

their husbands in this grand consultation, that all Rome seemed to be in an uproar. Their business must be known before they have audience ; which, being complied with, and their admission granted, such an elaborate oration was made by the female speaker on the occasion, in behalf of her sex, as astonished the whole senators. She requested, that the matter might be seriously canvassed according to justice and equity ; and expressed the determined resolution of all her sisters, to oppose a measure so unconstitutional, as that of permitting one husband to have two wives, who could scarcely please one : she proposed, as the most effectual way of peopling the state, that if any alteration was made in the established custom of Rome, women might be permitted to have two husbands. Upon the riddle being solved, the ladies were greatly confounded, and departed with blushing cheeks ; while the noble youth, who had thus proved himself worthy of his trust, was highly commended for his fidelity. However, in order to avoid a like tumult in future, the senate resolved, that the custom of introducing their sons should be abolished ; but that young Papyrus, on account of his attachment to his word, and his discreet policy, should be freely admitted, and ever afterwards be dignified and rewarded.

THE virtue and fidelity of Papyrus is truly worthy of imitation ; but the Masons have still a more glorious example in their own body, of a brother, accomplished in every art, who, rather than forfeit his honour, or betray his trust, fell a sacrifice to the cruel hand of a barbarous assassin.